No: 8

THE CASE OF THE Episcopal Clergy,

And of those of the

EPISCOPAL PERSWASION,

CONSIDER'D;

As to the Granting Them

A

Toleration and Indulgence.

SECOND EDITION

Revised and Cleared from the Mistakes

OF

The Gentleman's Letter, &c.

by. Geo. Garden 1st Edition

PROVERBS xviii. 17.

He that is first in his own Cause seemeth just; but his Neighbour cometh and searcheth him.

Printed in the Year, M. DCC. III.

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A Toleration *and* Indulgence *to the Episcopal Clergy, and those of that Perswasion, is at present the subject of Discourse, both in Town and Country, and bitter Invectives against it, the common Theme now of the Declamations of the Pulpit, as well as Labour of the Press: And it being like to come under the Consideration of the High Court of Parliament, where especially Matters ought to be carried on by the Rules of Equity and Justice, and with respect to the real Interests of Religion and the Kingdom, and not by any Faction or the Byass of a Party, and many running up and down to give false Views of things, and others being easy to be imposed upon by them, and to look through their Spectacles; it cannot be unacceptable to those who sincerely desire the Good of Religion and their Country, to have this matter laid before them, in a clear and true Light, that they may both be capable of judging a right of it themselves, and prevent their being imposed upon by others. In order to which, I shall, with all Sincerity and impartiality, write the following Essay, being hopeful that others, of more Ability may do it to better purpose.*

THose Things that concern the Religion of Jesus Christ, are not to be measured by the *Laws* of a Kingdom, or by the *Decrees* of a Church, but by the *Institution* of Jesus Christ Himself, so that to consider of them a-right, we must have recourse to their Source and Original: And therefore, since the *Laws* of the Kingdom are not like the Decrees of the *Medes* and *Persians*, that cannot be changed or bettered, nor the *Acts* of a Church unalterable, unless it can be made appear, that they are the very same with the Institution of Jesus Christ, I hope it will not offend the High Court of Parliament, that the *Grievances* of the Episcopal Clergy and People be, with all due Submission humbly represented, that where it shall appear they have just cause of Complaint, Her Majesty, with the Advice and Consent of the Estates of Parliament, may, according to Her Royal Goodness, give them all due Ease and Satisfaction: And if it be made appear, that the Presbyterian Brethren are neither Charitable nor Just to them, I hope, if they have the Spirit of the Character they pretend to, they will

Confeſs and Amend this Fault, even tho they have got the ſtart of them in procuring the Laws to be made in their favour, and in oppoſition to their Brethren. Let us then briefly conſider things in their firſt Source and Original.

Our Lord Jeſus Chriſt came to take Men off from *Self* and from the *World*, and to bring them to the true *Love of God* and of one another, to teach them how to *deny themſelves and take up their Croſs and follow Him*; how to *mortify their earthly Members*, their carnal Appetites and Senſes, their Love of the World and earthly Things, that He might inſpire them with the Love of God, and of things Eternal; how to be *Meek and Lowly in Heart*, to *judge themſelves* and not others, to *take out the Beam out of their own Eyes*, that they might *ſee clearly to pull the Mote out of their Brother's*: He was not ſolicitous about *making clean the out-ſide of the Cup*, but to have them renewed in their Hearts, and in the Spirit of their Minds, as well knowing the other would naturally follow, as if once the Root and the Tree be good, ſo will the Fruit alſo: And all this He taught them both by Word and Deed.

He uſed no Method of Conſtraint to draw Men in to be His Diſciples and Followers. Our Bleſſed Lord did not eſtabliſh His Religion by *Force* and *Conſtraint*, but by Perſwaſion and Teaching; He will have a *willing People*, and He makes them ſo, *in the Day of His Power*. When many of his Diſciples left Him, becauſe of ſome Saying of His which they did not reliſh, He gave them free Liberty and opened the Door to let the Twelve go too, if they pleas'd, *Will ye alſo leave Me?* And their ſtay with him was from a free and willing Choice; *To whom ſhould we go? for Thou haſt the Words of Eternal Life*: He was not deſireous to have a Multitude brought in to hear Him Preach, and to call themſelves His Diſciples by Force and by Conſtraint, as well knowing that would fill his Church with Hypocrites, whoſe Diſpoſition of all others, was moſt hateful to Him. When his Diſciples told Him, they had ſeen one caſting out Devils in His Name and forbade him, becauſe he

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followed not them; he said, Forbid him not; *for he that is not against us, is for us.* When those of a different Religion denied Him the common Offices of Humanity, and would not so much as give Him Lodging for a Night, because He was not of their Sect; and some of His Disciples, from a warm Zeal for their Lord and Master, woud have been calling for Fire from Heaven to Consume them, as *Elias* did, He rebuked them, saying, *Ye know not what manner of Spirit ye are of: For the Son of Man came not to destroy Mens Lives, but to save them.*

It was the Purpose and Will of Jesus Christ, That all his Church should be *one*, not those only of one Nation, or under one Civil Government, but of *all Nations*; That it should be all as *one City compactly built together*, of which Men were to be admitted Citizens upon certain Qualifications and Conditions, and no particular Street, or Precinct, must make the *Terms*, either of enjoying the Priviledges of the City, or of bearing particular Offices in it, narrower or other, than the *Master Builder* himself has made them. It was His Will, That all His Church should be *one Body*, whereof He is the Head, and of which *there are many Members, and all Members have not the same Office; If all Members were the Eye, where were the Hearing? If all were the Ear, where were the Smelling?* Not one Member can say of another, *I have no need of you*: The Unity that Jesus Christ would have in His Church, is not that of Force and Constraint, but *the Unity of the Spirit in the Bond of Peace*; It is not like that of a Heap of Stones thrown together by Force, but *as Lively Stones built up into a Spiritual House* by the Cement of Love and Charity, not like that of a Carcase, or Skeleton, or a Puppet, only fastned together by Wires, and performing all its Motions by some outward Weight or Force, but as a living Body animated with a living Spirit, *speaking the Truth in Love*, receiving all its Influences from *the Head, and growing up into Him in all things, from whom the whole Body fitly joined together, and compacted by that which every Joint supplieth, according*

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to the effectual Working in the measure of every part, making Encrease of the Body unto the Edifying of it self in Love.

Now, as *in the Body there are many Members*, and *every one has not the same Office*, nor is there a Parity; even so our Lord Jesus Christ, in the Edifying of His Body, seems not to have given all the same Office, nor established a perfect Parity among the Builders; but made some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*, *for the Edifying of the Body of Christ*: *There are Diversities of Gifts, but the same Spirit, and Differences of Administration or Offices, but the same Lord, and Diversities of Operations, but it is the same GOD which worketh all in all*; Please read 1 *Cor.* 12. and *Eph.* 4.

If the Presyterian Brethren would consider things calmly, without Passion and Prejudice, with a *single Eye*, and not measure the *Institutions* of Jesus Christ by the Acts of General Assemblies, but by the Records of Divine Writ, I am perswaded, they would see, That Jesus Christ bestowing *Diversities of Gifts*, made also *Diversities of Administrations*, and an Imparity of Office Bearers in His Church; That it was so under the Old Testament, cannot be denied, there being *Priests* and *Levites*, who had their several Offices assigned them: That our Saviour instituted a Difference of *Orders* and *Offices* in His Church, and not a Parity, is evident from the Gospel; He chose out among His Disciples *Seventy*, to whom He gave Power to Teach, and to Baptize, and to work Miracles; He chose out also *Twelve Apostles*, and sent them forth to *Preach the Kingdom of GOD*, *and to heal the Sick*: After His Ascension, when he gave Commission to them, *to go and teach all Nations*, and endued them with *Power from on High*, they also continued, we see, the same *Imparity* of Office Bearers in the Church; the Apostle *Paul* settled *Timothy* at *Ephesus*, and *Titus* at *Crete*, to *Ordain Elders or Pastors in every City*, and Deacons, giving them Directions, what sort of Persons they ought to be, as appears from his Epistles to *Timothy* and *Titus*: And in the *Revelation*, *Chap.* 2. and 3. Tho in *Ephesus*, and the rest of the Seven Churches therein-

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mentioned, there were more than one Elder or Paſtor in every Church; Yet Chriſt directs to one, that had the chief Care of every Church; *The Seven Stars are the Angels of the Seven Churches, and the Seven Candleſticks are the Seven Churches* (*Rev.* 1. 20.) *Unto the Angel of the Church of Epheſus write, &c.* (*Rev.* 2. 1.) Thus we ſee, ſo far as *Divine Records* go, it is evident, That there was an *Imparity* of Office Bearers in the Church of Jeſus Chriſt.

As to what they ſay, That theſe were extraordinary Officers in the Church, and were not to continue by Succeſſion in all Ages; This is ſaid without any Ground or Proof, and there cannot be a greater Evidence to the contrary, than the *Practice* of the whole *Catholick Church* immediatly from the Apoſtle's times, there being in every Church ſuch an *Order* and *Imparity* ſettled of *Biſhops, Presbyters*, or Paſtours and *Deacons*, with a due Subordination to one another, all conſecrated to the Service of God, with power to Preach the Goſpel, as is evident from the Epiſtles of *Ignatius*, who lived ſo near the days of the Apoſtles, and all the Writings of the Primitive Fathers, and ancient Church Hiſtories. And as it is excellently obſerved, if I rightly remember, by the Royal Martyr King *Charles* the Firſt of Glorious Memory, it cannot be imagined, That, before the days of *Conſtantine*, the whole Church would have conſpired to have made ſo great a Change of *Church Government*, from what was inſtituted by Jeſus Chriſt, and no *Remonſtrance* againſt it by the People and Paſtors, eſpecially when they, who had the *Superintendency* and Preſidency over them, had no other Advantage thereby, but to be the more expoſed to the Cruelty of their Enemies, and to be the firſt *Martyrs*.

As the Church had this Government in the times which were pureſt for Religion, tho' ſharpeſt for Perſecution, ſo it continued to be the Government of the *Catholick Church* through all the Nations of the Earth for 1500 Years; After which time, that lamentable Schiſm happening, that has ſo miſerably divided the Weſtern Parts of the Catholick Church, the Proteſtants did, not without Reaſon

Reason lay the blame of it upon the Church of *Rome*, their imposing upon them Conditions of Communion, which were not required by the Primitive Church, nor instituted by Christ or his Apostles, particularly in that they added to, and enlarged, the *ancient Creeds* of the Church, adding Twelve Articles more to the Twelve Primitive ones of the Apostolick Creed. In the Year 1529, there was a *Protestation* made in *Germany* by the Princes and States against an *Edict* published against *Liberty of Conscience*, from which they were called Protestants. And now, after near 200 Years, there want not Occasions of Protesting against the Oppressors of Men's Consciences, and that against Protestants themselves, who, tho' they plead for Liberty of Conscience themselves, cannot endure to Tolerate any, that dissent in the least from them.

The greatest part of these *Western Churches*, which found it necessary to separate from the Church of *Rome*, were careful to do it only in these things which they saw were manifest Coruptions in *Doctrine and Worship*, and not to abandon what was in it self good and of *Primitive* and *Apostoick Original*, however it might have been abused by that Church; but to retreive the good and ancient use thereof: They did not lay aside the ancient *Creeds*, but only the new Articles which the Church of *Rome* had added to them; Nor thought they the *Holy Scriptures* so obscure in things necessary to Savation, that they might not be read to the People without an Humane Gloss, but took Care only to have it done in a known Tongue; Nor thought they it unfit, That the great and common Needs of the Church, when they were met together, should be presented before God by the Minister, the Mouth of the People, in *the same Words*, that the People might know, about what things they ought to excite their fervent Desires and Affections, and to what they were to say, *Amen*; Or, That the *Holy Sacraments* should be administred after the same manner, rather than to hazard the Honour and Reverence due to those things to the Indiscretion of every Minister: But they took Care, That all should be in a known

known Tongue; Nor were they such Enemies to all set Forms, as to thrust out of the Publick Worship that very Prayer, which our Saviour has taught us to say; Nor thought they it inconsistent with the Religion of Jesus Christ, to take Care, that certain times yearly should be set apart for the *Commemoration of the particular Mysteries of our Redemption*; Nor that *Children*, being now Baptized in their Infancy, should, when grown up, after due Instruction, be brought to renew, in a solemn manner, *their Vow of Baptism*; Nor that the Administration of the *Holy Sacrament of the Lord's Supper* be denied to a dying Christian, if he sincerely and earnestly desire the same; And, above all, they took Care, not to throw away that excellent, ancient and *Apostolick Order* of Degrees, Imparity and Subordination in the Ministers and Pastors of the Church, but only to Reform the Abuses of it, and shake off the Usurpation of the *Roman* See over other Churches: They were not only convinced, That such *Imparity* and Subordination in the Ministers and Pastors of the Church, was of *Divine Institution* and Primitive Use in the purest times of Christianity, but it was of absolute necessity, for the Good, Peace and Order of the Church, for the great Ends of Religion, and to avoid Strife, Schism and Confusion. They saw, That as every particular Flock of Christian People needed a Pastor and a *Watchman*, so also did every Flock of Pastors need a *Watchman* to superintend them; That *Presidency* was never ambulatory in the Church, either under the old or New Testament; That *Imparity* and *Subordination* serves both for the Ornament and Stability of the Church, as we see in the Difference and Imparity of the respective Members of the Body; That *Self-Denial, denying of our own Wills*, submitting to the Will of others in things lawful; *Meekness* and *Humility* are not only *Vertues* necessary to all private Christians, but even to *Ministers* and *Pastors*; That this *Imparity* and Subordination is a far more effectual mean to keep them in the Exercise of those *Virtues*, than the contrary State; That even *he that is chief among them, and the greatest* among them, ought not to Lord it over them, *but to be a Servant of all*; And if it fall out otherways, it is a great evil; But that

the evil is far greater, when every *Minister* thinks himself a *Pope* and a *Bishop*, shews a Pride and Wilfulness in every thing, and treats others with an unbounded Insolence, especially in the *Pulpit* and their *Judicatories*: That where there is *Parity*, there is always *Prelacy* upon the matter, or a continual Strife and Confusion, either some one by Cunning gets the Ascendant over all the rest in a Precinct, and will not make such Conscience to do always what is just and right, as he who presides by Office, thinking the Reproach of it will ly upon all the rest, and not on him; Or otherways, where all are not humble, they are apt to contend and strive with one another: That every Minister is not fit for every Office in the Church, but has need to be trained by Degrees, as we see it in all other States, according to that excellent Saying of *Gr. Nanzianzen*, in his Funeral Oration on *Basil. Nauticam Legem laudo quæ Gubernatori futuro primum Remos tradit, deinde ad Proram eum collocat, demumque post diuturnam Remigationem, ac Ventorum Observationem, ad Gubernacula constituit: Eadem rei Militaris est Ratio, Miles primum, deinde Centurio, tandem Imperator,* I approve the Law of Sailing, which at first lets him to the Oars, who is afterwards to be the Master, thereafter places him at the Prow, and at last, after long Sailing, and Observation of the Winds, he is settled at the Helm: This also is the manner of the Military Art, first a Souldier, then a Captain, at last a General.

Thus the Reformed Churches of *Bohemia*, *Moravia*, *Poland*, *Sweden*, *Denmark*, the greatest part of *Germany*, *England* and *Scotland*, saw it just and necessary, to keep still an *Imparity* and Subordination of Office Bearers in the Church; And they who did otherways, did not condemn, but rather approve them in it, and their different Practice was rather the Effect of their Circumstances, than their Choice.

At the first Reformation in *Scotland*, our Reformers saw it necessary, to have an *Imparity* of Pastors in the Church, and therefore established *Superintendents*, who were Consecrated to their Office, had their *Dioceses* assigned them, with power to visit and plant Churches, to try Ministers and censure them, &c. Which Imparity

ty continued here for Twenty Years after the Reformation, till the Year 1580, when, by the contentious Pride and Influence of some upon their Brethren *Parity*, was first settled here, from which time the beginning of all our Confusions may be dated: And after that the Ministers, on all Occasions, joining with the Factions in the State, gave no small Disturbance to it; So that the most sober and wise among the Ministers saw it absolutely expedient, for the good of the Church, to comply with the King's Desire, and to restore again an *Imparity* and Subordination of Pastors in the Church in the Year 1610, which continued till the Year 1638, when the Discontented Factions in the State, serving themselves of the Ministers, to kindle and blow the Fire which destroy'd the Peace and Prosperity of this Island, they concur'd with them, to set up their Beloved *Parity* again: And when the Nation had groan'd under the Fatal Mischiefs of it for Twenty Two Years, and they themselves had broken it into *Irreconcileable Parties*, the restoring of Peace, Order and lawful Government in the State, was a mean also to re-establish the former *Imparity* and Subordination in the *Pastors* of the *Church*; Which continued till this great Revolution, when the greatest part of the Nation standing by, and being amazed at so extraordinary and sudden a Change of the *State*, the Presbyterians struck in, and thereby got themselves settled into a new Form of Government, and the then standing and legal Ministers of the Church turn'd out, as to the greatest part of them, by ways and means never before heard of, and the rest stript of that *Ecclesiastical Power* which belonged to them as Pastors, and which they themselves acknowledge to be essentially necessary to their Office.

A great part of the *Ministers* of the Nation Legally and Ecclesiastically settled in their *Churches* were, without being Accused, Convicted or Judged for any Fault, turn'd out with their Wives and Infants in the Winter Season from their *Houses*, *Offices*, and *Livings*, in a most unworthy and reproachful manner by *Insolent Rables*, against which the Presbyterian Ministers did never Remonstrate;

strate: Nor has there ever been to this day any kind of Redress of a Barbarity, so unbecoming a Christian Nation.

The *Presbyterians* got the exercise of the whole Ecclesiastical Power of the Kirk of this Nation setled into the hands of about 50 Surviving Presbyterian Ministers, together with such Ministers and Elders as they had assumed or should assume, into the Government with them; and so got all the rest of the Ministers of the Nation stript of the one half of their *Ministerial Function*, and absolutely subjected to their Power and Authority, a kind of *Imparity* never before heard of, and Destructive of the very *Principles of Presbytry*.

With what Severity they have *Lorded* it over their Brethren where the Civil Government permitted them, is well known to this Nation, bringing forth Libels against them without an Accuser, and using all Acts possible to Blacken and Defame them.

It is true, another great part of the *Episcopal Ministers* of this Nation were turned out for not giving *Active Obedience* to some Laws then Enacted, which they judged they could not do with a *good Conscience*, and so they behoved to submit with Patience: But beside their former Tyes and Engagements, this may be said in their behalf, That as they lived peaceably and quietly under the *late Government* without giving it any Disturbance, so it being a *new Establishment* founded upon the securing of Men's *Rights, Liberty and Property*, and the publick *Manifesto's* which ushered it in giving Assurance of this, it was no wonder, that when a whole state and order of Men in the Nation found themselves after such ways stript of their *Rights, Liberties*, and *Properties*, on a suddden without a Hearing, without being Tryed or Convicted of any fault, whereby they Forfault them, they were not hasty to join, in and assert the the Rights and Equity of such an Establishment.

If it be enquired then, whether a *Toleration* and *Indulgence* ought to be granted to the Episcopal Clergy, I humbly think this cannot in *Justice* and *Equity* be denyed them. There has been much Talk of the Redress of *Grievances*, and the *Grievances* of a *whole State* and *Or-*

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der of Men in the Nation, deserve to meet with some Regard. If the state of the whole *Barons*, or *Burgesses* of the Nation had met with such hard measure, they would certainly have thought it worthy of the consideration of the *High Court of Parliament* to have Redressed them, if the one half of them had been turned out of all their Liberties, and the other deprived of a great part of them: Now all the *Ministers* of a whole *Church* and *Nation* deserve to have their case considered, they were lawfully ordain'd Ministers of the Gospel, lawfully settled in their Churches, never Convicted of a Fault or Crime to Forfault them; by their Office they are bound to Preach the Gospel, and the *Estates* and Government of a Christian Nation are bound in *Equity* and *Justice* to Protect them; they were Rabbled out against all *Laws* both Divine and Humane. Again, under the Episcopal Government of the Church, the Exercise of the Ecclesiastical power did reside both in the *Bishops* and *Presbyters* together, and they met in Presbytries and Synods, and joined in the exercise of Church Discipline; and tho they look upon such an Imparity of Pastors as a *Divine* and *Apostolical Institution*, and the want of it as a great and notable Defect in a Church, yet not such as makes it cease to be a Church, or deprives the Pastors of the *Ecclesiastick Power*, which still resides in them; and they have a Right to Exerce, without which they cannot be Pastors: Now upon the Supposition of the Presbyterians themselves, and laying aside the Episcopal Principles, it being the *fundamental Principle of Presbytry*, that their is no Superior Office above that of the ordinary Pastor. The Presbyterian Ministers could not in Conscience and Equity Exerce Authority, and *Lord it* over their Brethren, and Cite and Judge them before their Presbytries, Synods and General Assemblies, where they are not allowed to have any Vote, either by themselves or their Deregats. This is, as if Four or Five of the *Burghs* of the Nation would Conspire to obtain a Priviledge, That the Management of all the *Trade* and Interest of the Royal Burrows should be settled in their hands, and such

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as they pleased to assume to them, and they should be impowered to hold yearly Meetings, and to call the other Royal Burrows before them and Judge and Censure them, or deprive them of their Priviledges as they saw meet. Now this is contrary to Natural Equity and the Essential power that belongs to them as Ministers of the Gospel. And *Her Majesty* is desirous to give due Ease and Satisfaction to all Her Subjects; so that the matter lyes wholly at the Door of the *Honourable Estates of Parliament* to retrieve the *Honour* of the Justice and Equity of the Nation.

If it be said, That no Necessity can be pleaded for a *Toleration* in this Kingdom, in our present Circumstances. I Answer, first with respect to the *Episcopal Clergy*, and then to the People.

As to the First, the Necessity is made evident already: It is a matter of *Justice* and *Equity*; they are lawfully ordained Ministers of the Gospel, and Ministers of this Church, and an Obligation lyes on them to Preach the Gospel, and on the Christian Civil Magistrate not to restrain them, while they give due Subjection to the Higher Powers, and in all things behave themselves quietly, and neither do nor Preach any thing tending to Sedition.

If it be said, That there is place for their being Assum'd into the present Government of the Church, and so to Preach the Gospel. I answer, This, they judge, they cannot do with a good Conscience, 1*mo*. It is a Church Government that was never before heard of, an *Impurity without a Paralel*; so many Ministers having and exercising Ecclesiastical Power and Jurisdiction, and Lording it over the rest of the Ministers of the Nation. 2*do*. The terms of Assumption are such, as they cannot in Conscience comply with: As, 1*mo*. They cannot Sign and Subscribe the *Westminster Confession of Faith*, as the Confession of their Faith; because there are many Doctrines and Positions contain'd in it, which are controverted among Protestant Divines both of the same and different Communions; but they own the word of GOD contain'd in the Scriptures for the Rule of their Faith, and the Ancient form of sound words for the summary

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of it. 2*do*, They cannot declare in Conſcience, that the preſent Kirk Government, is the *only Government of Chriſt's Church* in this Kingdom, they think this preſent Kirk Government had never a Precedent, and is of a *New Inſtitution*; they ſee no expreſs *Divine Warrant* for Presbytries, Synods and General Aſſemblies, far leſs for *Commiſſions* of General Aſſemblies, which has not ſo much as an expreſs legal Conſtitution, they ſee no Warrant for *Lay Elders* to labour in the Word and Doctrine, as they do by Sitting and Judging of the Soundneſs of the Miniſters Doctrine and Principles. 3*tio*, They cannot, in their Practice, conform to the *Uniformity* of Worſhip, as it is now Eſtabliſhed and Practiſed by the Preſbyterians; They cannot Preach in all things their *Doctrine*; for the Presbyterians in *Scotland*, cannot ſo much as ſuffer the Doctrine of Presbyterians in *England*, without flying in the Face of it, witneſs their Treatment of the Learn'd Mr. *Lorimer*: Nor can the Miniſters of the Epiſcopal Perſwaſion deſpiſe their Maſter's Command, and the Practice of all the Churches in the World, by caſting out the Lords Prayer out of the publick Devotion of the Church. In the Third place, The Terms which they, in their practice, do exact of theſe of the Epiſcopal Clergy, whom they aſſume into a Share of the Government, they cannot comply with: For they make them give in a Writing ſign'd by them, declaring their Grief and Sorrow for having ſerved under *Prelacy*; That they own the *Kirk Government*, as now eſtabliſhed, to be the only Government inſtituted by Chriſt in his Church; that they ſhall adhere to it all the days of their Life, and never comply with *Prelacy*, tho' it were again eſtabliſhed: And their preſent Aſſociations ſhew the Terms of Miniſterial Communion, as for inſtance, That of the Provincial Synod of *Lothian* and *Tweeddale*, which appoints, That, *for Mutual Edification, and ſtrengthning one anothers Hands in the Lord's Work, each Miniſter and Probationer do judicially, in their reſpective Presbytries, profeſs and declare their Reſolution, and engage, in the Lord's Strength, to maintain, and, all the days of their Life, by God's*

Grace

Grace, to preserve in the true Doctrine of this Church, according to our Confession of Faith, and the Purity of Worship, Discipline, and Presbyterian Government of this Kirk, now so happily established by Law; All which we are perswaded, are founded on the Word of God, and we disown all Principles contrary thereto: And that this Profession and Engagement be recorded in the respective Presbytry Books, and Subscribed both by Ministers and Probationers.

2do, As to the *People*, Whereas it is said, This Church imposes no sinful Terms of Communion, and that no Scruple of Conscience can be alledged, their Doctrine, Worship, Sacraments, and Church Censures, being the same that were professed and performed under the late Prelacy; *Habemus confitentes reos*: If it be so, How came they to Preach with such Impudence through the Nation from the Pulpit, That the *Gospel* had not been Preached to the People for Twenty Six Years? And to make such a Wall of Partition between them and their Brethren, where the Doctrine, Worship, Sacraments and Church Censure are still the same, and to turn them out of their Offices and Livings: But as for the People of the Episcopal Perswasion, they are not perswaded, that these in both are the same; *Baptism* is now made an Initiation into a particular Sect and Party, and not into the Catholick Church, by binding therein the Parents, for themselves and Infants, to the *Westminster* Confession and the Larger and Shorter Catechisms; To which they cannot consent, but to the Terms of Initiation in the Catholick Church of Christ, owning the Word of God contained in the Scriptures for the Rule of their Faith, and the Ancient Apostolick Creed for the Symbol of it. And for their Worship, they declare, That many of their Petitions and Payers they cannot joinin in, nor in their Heart say *Amen* to them.

And as to the Sacrament of the *Holy Communion*, they cannot join with them in it, nor receive it from them, it being an ordinary thing with them, to Excommunicate from the Lords Table, among the worst of Sinners, all Men of *Prelatical Principles*, (That

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is, who approve the Government of the Church by Bishops and Presbyters) who have not repented for it; Yea some such who have been desirous to Communicate with them, were not Admitted, till they did publick Penance for this Sin: And for their Doctrine, in many things they cannot approve it, nor look upon it as the Doctrine of Jesus Christ This is not said of all of them, but of the prevailing Spirit that reigns among them.

It may be easily seen then, how much greater Reason there is for those of the *Episcopal Perswasion*, not to join in the Presbyterian Worship, than there was for the *Presbyterians* to decline to join with them: For they required no such Conditions of the People, but desired only to Form them to be the *true Disciples of Jesus Christ*, and not to bind them to a Sect and Party.

And that the *People* do not generally, and far less make it their Choice, to join with them in all places, where they are not constrain'd, or over-awed, appears from this City, and many other places of the Nation, where the Restraint is on the other side. And that a great many Ministers have been *forc'd* in against the Will and Inclinations of the People, (witness *Leith*, and many other parts) is well known to many *Members* of this present Parliament.

In the next place, it is said, A *Toleration* would be highly inconvenient; If it be just and necessary, it is a Mattes of Duty and Conscience to grant it: And it may be, the pretended Inconveniences are neither so great nor real, as they pretend will follow upon the granting it. *1mo.* I ask, if a Toleration in *England* has brought along with it greater Inconveniencies, than when they wanted it? If not, why should we fear there may be greater here? *2do.* Whether Vice and Immorality, Hatred and Lying, Back-biting, Strife and Envy, do abound more in the *States* of the *United Provinces*, where the Toleration is so general, than in this Nation, or elsewhere? Or if they fear'd, least the Toleration granted them by the late K *James* should be a Door opened to all Scandals, Immorality and Errors, and destroy Church Discipline, and therefore did not

 embrace

embrace it. 3*tio*, If it is not the *Intereſt* of a *Government* to ſhew a Fatherly Care of all the People, and not to ſet up for the Support of one Party only, in oppoſition to the reſt. 4*to*. If *Conſtraint* in Matters of Religion does not raither embitter and ſour Mens Spirits, breed in them the greater Averſion to what they would conſtrain them to. 5*to*, If ſuch a well ordered *Toleration* would not tend rather to *ſweeten* Mens Minds towards one another, make them bear with one another in Love, lay to Heart their mutual Offences and Injuries, and mind the things that belong to a real and ſolid Peace and Union. 6*to*, Let it be conſidered, where the actual *Schiſm* and *Seperation* firſt began, from whence all the ſad and evil Conſequences have ſince flowed. Notwithſtanding all the Changes that have been in the Matter of Church Government, yet both the Miniſters and the People of the reſpective Parties choſe generally to hold Communion with one another, till ſome Years after the Reeſtabliſhment of Epiſcopacy, upon the Reſtauration of K. *Ch.* 2*d.* when even the Presbyterian Miniſters, who left their Charges, for ſome Years made no *Separation* from the eſtabliſhed Worſhip, nor yet the People, till on a ſudden they ſeparated all at once, about the time of the firſt Inſurrection in *anno* 1666, and what Factious Practices followed thereupon, which made us a Scandal to our Neighbours, and a Reproach to Religion it ſelf, is but too evident.

That thoſe of the Epiſcopal Perſwaſion in *Scotland*, may not be allowed a Toleration, as well as the Diſſenters in *England*, is not made appear by what has been ſaid on that Subject: For, *Firſt*, The Toleration in *England* is to all Parties profeſſing Chriſtianity, the Papiſt excepted. 2*do*, Thoſe of the Epiſcopal Perſwaſion have exhibited the particular *Grounds* and *Reaſons*, why they cannot join with the preſent *Presbyterian Eſtabliſhment*: And which of them are of greater moment, theſe, or what the *Engliſh* Presbyterian Diſſenters pretend to, is left to the Judgement of the Impartial Reader to determine. As the Book called Mr. *Baxter*'s Life is brought in for an Evidence of this, ſo I wiſh the Presbyterians here were

more

more of the same Spirit, Temper and Principles with Mr. *Baxter*; And his Writings, especially in his later Years, were more recommended by them to the People, than they are; If so, they would not have treated Mr. *Lorimer*, when he came to be Professor among them, as they did: Even in that very Book, it appears, how far he was from making the Terms of Christian Communion narrower than the Gospel of Christ, or the purest and primitive Ages of Christianity made it; And particularly, from making the *Westminster* Confession to be subscribed as the Confession of our Faith, which he says, was never the Mind of the Compilers. 3*tio*, That the *Dissenters* in *England* have met with severe Treatment, is what I shall not justifie, and that those of the *Episcopal Perswasion* here have not met with far worse now, is not owing to the Spirit and Principle of the Presbyterians, but that the *Government* saw it not fit, to let them have their Swing; Witness the last times, when their Power was Rampant, and the Severe Penal Statutes, both Civil and Ecclesiastick; and the Rigorous Execution of them, to which the Episcopal Dissenters, then of all Ranks, were so grievously exposed: And for this give me leave to adduce the Testimony of an Eye Witness, the Worthy Lord *Crimond*, the Learned Doctor *Burnet* Bishop of *Sarum* his Father, in a Letter of his to a Friend, the truly Learned and Worthy Laird of *Straloch*, (who had desired him to write the History of these times,) where among other things he writes thus, ---*Nec tantum scriptor horum temporum laborabit hac incertitudine rerum gestarum, & suggestione rerum falsarum pro veris, sed multo magis in hoc, quod intima & vera Consiliorum Arcanorumque Cognitio haberi non potest, vel a sepositio vitæ instituto, vel ab hominis genio secum non gravate habitantis, præcipue in hac tanta & tam fucata totius Insulæ Hypocrisi, qua Homines se in Angelos Lucis Transformantes, & tanquam Angeli de Cælo demissi, inter Suspiria & fictos Gemitus, nihil nisi divinum crepantes & divinam gloriam in omnibus præ se ferentes; e contra revera tanquam Diaboli ex inferno emissi, & Locustæ Apocalypticæ ex puteo abyssi prodeuntes, omnia corruperunt & vastarunt, Ecclesiam & Rempublicam perdiderunt, ejusque loco seram belluam multorum capitum utrinque constituerunt, omnes imperio, dignitatibus,*

tatibus, bonis, fortunis ſpoliarunt, Ut ſe Dominos Vitæ, Dignitatis, Fortunarumque omnium nullo opponente ſuo Arbitrio gererent: Which in *Engliſh* runs thus, The Hiſtorian of thoſe Times will not only labour under the Uncertainty of Matters of Fact, and the Suggeſtion of Falſhoods for Truths, but much more in this, That he cannot come entirely and really to know the Secret Councils and Springs, by which Matters were carried on, either becauſe of his private Life, or for that his *Genius* leads him to converſe more with himſelf than with the World, eſpecially in this ſo great and ſo cunningly diſguiſed Hypocriſie of the whole Iſland, by which Men Transforming themſelves into Angels of Light, and as if they had been Angels ſent down from Heaven, Canting nothing, in the midſt of Counterfeited Sighs and Groans, but the Cauſe of GOD, and pretending to ſeek his Glory in all things; Yet in truth on the contrary, like Devils ſent out of Hell, and the Locuſts in the *Revelation* coming forth from the Bottomleſs Pit, they have corrupted and waſted all, deſtroyed both Church and State, and inſtead thereof have ſet up in both, the terrible Beaſt with many Heads, and robb'd all Men of their Authority, Honours, Wealth and Fortunes, that they might Lord it at their Pleaſure over the Life, Honour, and Eſtates of all Men without Controul.

That thoſe of the Epiſcopal Perſwaſion, may juſtly object, the *Tolerations* and *Indulgences* granted to the Presbyterians, and Conclude, that they do not act according to the great Rule of Righteouſneſs, of *doing as they they would be done by*, when they will not allow that Liberty to others, which they were deſirous of and enjoyed themſelves, is evident. *Firſt*, Thoſe of the Epiſcopal Perſwaſion, both *Paſtors and People*, are of known peaceable Principles and Behaviour, the Miniſters do not ſtir up the People againſt the Magiſtrate, nor Animate them to Rabbles, and they inſtill no ſuch Doctrine into their Minds, as being contrary to the Spirit of Jeſus Chriſt; they have given ſufficient Proof of their Temper in this, under the laſt Government: But on the contrary, theſe did Diſ-

ſeminate

seminate through the Nation Seditious Principles, and Animated the People to Seditious practices, and yet in the midst of these, Indulgences were granted them. 2*ly*. *Indulgences* granted by the State to Episcopal Ministers, yet possessing Churches and Benefices, is no favour owing to the Presbyterian Ministers, but to the Government: Besides it was not properly an Indulgence, but a Protection given them by the Government upon their performing the Conditions required of them by Law. 3*dly*. The Ministers who were Indulged, were not, I suppose, obliged to Renounce the *solemn Covenants* they speak of, if others were, it was no wonder, considering the horrid practice that had formerly follow'd upon them, to do which they thought themselves bound by their *Covenants*; and the actual Rebellions, Insurrections and Seditions that were practised before and after these Indulgences, may justifie the State in some measure for such proceedings against them, and though I be far from approving any hardships they met with, yet it is to be considered, how far their Rebellious principles and practices had provok'd the Government to it. And this can no ways be reckoned a deed of the *Episcopal Ministers*, they did not excite the Judges, Officers or Souldiers so to Treat them, but far rather the contrary, as I doubt not many in the West can testifie. But alas! on the other hand, as to the hard measures shown to all Ranks of People of the *Episcopal* or *Loyal Party* in the Reign of King *Charles* the 1*st*. and after his Murder, the *Presbyterian Ministers* could not wash their hands and say, We are free of the blood of those Men.

But it is strange to see into what different shapes Men turn themselves, when a *general Toleration* is granted by King *James*, the Presbyterian Ministers render His Majesty most hearty Thanks, declare they are of Loyal principles, and were and will be so still; and for those Unruly and Disloyal People, that had so much disturbed the Government, they declare they are none of theirs; all Invectives against Popery, and the danger of it are then hush'd, and the *Mass* and the *Meeting House* are then set up peaceably beside one another:

But

But when once he is *Abdicated*, they Careſs thoſe poor People, and are content to have them paſs for Martyrs of their Communion: When gentle *Acts of Conformity* were put in Execution they obeyed them, both Miniſters and People came to Church and made no *Schiſm*, but join'd in the publick Worſhip with the Epiſcopal Miniſters, when the Caſe altered, they preſend it was a matter of Conſcience not to do it.

That the *Epiſcopal Clergy* cannot joyn with the Presbyterians upon account of the preſent Government of their Kirk, has been already made appear: That they hold for their principle, That the Government of the Church is Ambulatory, is *Gratis Dictum*. The contrary has been made appear by their Writings, if any of them has ſometimes been of that thought, they have chang'd their Opinion to the better, as the Learned Dr. *Stillingfleet* did his; they Aſſign no power to the Civil Magiſtrate in the External Government of the Church beyond what has been own'd by all the Foreign Proteſtant Churches; nor doth the *Teſt* import any other, being taken in the ſenſe explain'd by Authority, reſerving the *power of the Keyes as exerciſed for the firſt Three Centuries*,, by which the *Intrinſick power* of the Church was moſt clearly preſerved, without which Explanation, the whole Epiſcopal Clergy of the Nation refuſed to Subſcribe it, which is ſo notour, as without the greateſt impudence it cannot be deny'd. They are glad to ſee their Presbyterian Brethren ſo careſull, that all due Expreſſions of *Loyalty* and *Alledgiance* be payed to *Her Majeſty*, as to ſet up to be Informers againſt thoſe who they think are wanting in it. They heartily wiſh they may continue firm and ſincere in their Loyalty, and may not ſerve *Her Majeſty* as they did Her *Royal Predeceſſors*; and for the Epiſcopal Clergy, I hope they will behave themſelves according to their known principles, with ſuch Submiſſion and Loyalty, as never to give the leaſt Umbrage to *Her Majeſty* or Government.

The Presbyterians muſt have very little to ſay againſt a *Toleration*

ion, when they catch at little Stories about the *Addreſs* made to Her Majeſty, by, and in behalf of the Suffering Epiſcopal Clergy: I know thoſe in the Countrey who join'd in the Addreſs, and never heard of theſe Arguments to induce them, but did it in the ſimplicity of their Hearts, to teſtify their true Zeal for Her Majeſty and Her Government: And ſo far were they from being moved to it from Peoples being wearied to contribute for their Supply, that to this day they never had a Penny. There was no place for ſo warm a Flouriſh againſt them for calling themſelves the Afflicted Clergy of this National Church, and the Government by Biſhops and Preſbyters, the truly Apoſtolical Government of the Church: The Presbyterian Miniſters in their Aſſociation, call their Government the *Presbyterian Government of this Kirk, now ſo happily eſtabliſhed by Law*, which indeed, if the other had ſaid, there had been ground of Complaint againſt them.

They make a mighty Outcry, that ſome in their Sermons have had the boldneſs, *moſt unnaturally and calumnioufly, to load their native Countrey with the horrid Murder of K.* Ch. *1ſt*, tho' ſome *Strangers*, *the Lord* Hollis *and* Baxter, *and many others, yet living*, they ſay, *manifeſt the contrary*. What the Sermons ſay, I know not, let the Writers anſwer for themſelves: However there may be many ways, by which we may be *partakers of other Mens Sins*; And it is with great reaſon the Church of *England* keeps a Solemn day of Faſting, Prayer, and Humiliation Yearly, to Deprecat God's Wrath for it; To confeſs their Sins and the Iniquities of their Fathers, that occaſioned it; and to pray that the Guilt of it may not be layed to their Charge: And I'm perſwaded, it would not be contrary to the *Goſpel of Jeſus Chriſt*, that the Presbyterians did ſo too: Or at leaſt, in their Solemn Faſts, would declare that to be one of the cauſes of God's Judgement on theſe Lands: But for a People to carry in *an Army* againſt their King to another Kingdom, under the Bond *of a Solemn League and Covenant*, even after he had redreſſed their Grievances, in their own Country, to defeat all his

Power

Power and Force, whereby he might have protected *Himself* from His Enemies, so that He must cast Himself upon them for Shelter, and then unworthily to deliver *Him* up to these His Enemies; to prosecute an *Army*, that went in for His *Rescue*, with the Censure of the Church, and make the *Nobility* and *Gentry* Humble themselves for it in *Sackcloth* before them; To receive the supposed *Authors* of *Books*, approving this horrid Murder, into their Society as Ministers, without making them Disclaim, or Recant such horrid Principles, or Condemning the Books, and the Doctrine of them: And in the mean time, to call it a bold Calumny to say, that such are partakers of the Sin; Is to say, that the Sun does not shine at Noon-day, and to Form a *Casuistical Divinity* a Flight beyond that of the Modern *Roman* Casuists.

They are careful to mind *Her Majesty* of Her Promises, and to stretch them beyond their real Meaning, so as to infer She cannot be True to Her Word, if She Tolerate any beside them, but their own *Solemn Promises* made to their Princes, they soon dwindle into nothing.

It were needless to answer all the Papers and Sermons that have come abroad upon this occasion, they being all but one dish serv'd up with different Sauces. *The Gentleman's Letter to a Member of Parliament*, has been particularly considered, and the rest have Published the same thoughts in different dresses: As to what the Author of the *Essay* says against Toleration of the Episcopal Clergy; it has been also Answered here already: His hard Character of them as Men of no Conscience and no Principle, shews only, *That his Judgment* (as he himself says page 13) *Is an Act of his Will* (and that a very rash and unwarrantable one) *and not of his understanding*; and the Man that gave him the Philosophy of this Principle, will give him also the Character of the Temper *in a Letter of his, De meritis* G. V. That the Episcopal Ministers are for an Absolute and Despotick Power of the Prince, is false: And the Presbyterian Ministers *ought first to take the beam out of their own Eye*, who when it serv'd,

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as they judge their Interest, made this their Practice, to the imminent hazard of the Protestant Religion, and the irrecoverable Dishonour and Damnage of their Countrey, witness *their thanks to King* James *for the general Toleration, and their behaviour as to* Darien.

But the most singular thought in all the *Essay* is the Author's Answer to the *1st.* Argument he brings for a general Toleration; to which Argument, *viz.* That the understanding of Man is Passive, and he judges according as things are represented to it; he says, (Page 17) *A Man has no more ado to keep himself from Errour, but to suspend his thoughts concerning the connexion of Ideas, till the intrinsick evidence of the thing so Ravish his assent, that he cannot any longer deny the same, without being inwardly reproached for the abuse of his Faculties.* Surely the Author of the *Essay* is not a Minister of the Gospel, but some one much conversant with the *Metaphisical Notions* of the late Philosophers, and his head is so full of them, that some of them must out, tho', very far beside the purpose: For this supposes the integrity of all a Man's *Faculties*, and that he has no more ado, but to defer his Judging, till his understanding has well considered the thing; But a true Minister of Jesus Christ will direct us, to His way of discerning Truth from Errour; and let us see, that our *Natures* are wholly Corrupted, and our *understanding* Blind; That *the natural Man perceives not the things that are of God, but they seem foolishness to him*; That our Hearts have need to be Purified *from all Filthiness of the Flesh and Spirit* before our understandings can be enlightned; That Sincerity and a *single Eye* is needful, if we would have the *whole Body full of Light*; that this *wisdom* is *be asked of God*; *That the Meek he will guide in Judgement and teach his way*; *That if any Man do his will he shall know of the Doctrine, whether it be of God, or* if a Man *speaks of himself*; And that He that is a true *Follower of Christ shall not walk in Darkness*: Let us leave the notional way of *discerning Truth from Errour* to the Philosopher, that is now found not to have discovered one Truth in all his Philosophy, but to have gone in a Maze of Errours, and let us Embrace the Truth as it is in Christ Jesus.

The Countrey Minister's Letter has one singular Argument against *Toleration*, (*P.* 5.) in which 'tis like, he speaks out the Mind of the rest, who perhaps will give him little Thanks for it: And that is, That a Toleration of *Meeting-Houses* may well be granted in *England*, a Rich and Opulent Nation where they can easily provide for their Ministers out of their Abundance, without Encroaching upon the Legal Benefices, which this Nation cannot do; And so, after *Meeting-Houses* they would come to be settled in Churches endued with Legal Maintainances and Benefices, *Hinc illæ Lachrimæ*; That is it, That makes the Pulpits Ring with Declamations and so much Paper be spent in Pamphlets against any Toleration, and the Ministers run from House to House, continually Besieging the Members of Parliament with their Importunity, well knowing, how little they dare trust to the *Inclinations of the People*, notwithstanding of their Pretensions thereto, and upon which the *Fundamental Charter* of their Government is founded; All the other Reasons are but Bug-bears, Amusements, and a Copy of their Countenance, whereby to work upon the Peoples Minds: Well! the Church has been long blam'd for this Evil, the Root of all Evil, so as to have it turn'd into a Proverb, The Holy Ministry is said now to be turn'd into a Trade, by which to gain an Easy Living; And the New Sett of Men have compleated what was wanting, to make it as Encouraging as other Trades, by getting the Journey-Men provided in the plentiful Wages of Twenty Merks for every days Service benorth *Forth*.

The Presbyterian Ministers might have spared their terrible forebodings of what Cruelty may be look't for from those of the Episcopal perswasion, if a *Toleration* be granted them, *and that however modestly they may begin, they would undoubtedly arrive at the height of Cruelty and Persecution*, they well know, that those Apprehensions might with far greater Reason be taken up against themselves: For if what has been may be, *and if prudent Men do always reckon, that Persons of the same Temper and Design, and under the like Im-*

Impressions, will as they say, *do in time to come as they have done formerly*, then this Nation might justly fear to have an *Hierarchical Tyranny* again set over Us, making the *State* to truckle under it, and to be the Executioners of its Orders, forcing all the People to swear *Solemn Leagues* and *Covenants* against their Conscience, or else persecuting them in their *Persons, Good Name, Estate, Liberty*, and all that's dear to them, making the Scaffolds to Reek with the Blood of the *Nobility* and *Gentry*, as they have done with their Fathers and Grand-Fathers; should they be allow'd to advance forward to the height of 49. but better things are to be hoped from them, (for *Charity hopeth all things*) and the Experience we now have of the madness of former times and measures, may teach us all to be more Wise and Sober.

But now, while all this is said in opposition to the *Presbyterian Ministers* Clamours against those of the *Episcopal* Perswasion, and a Toleration, I intend not thereby to Justifie these last in every thing, and to free all of them from blame, it is only to shew, that the faults are so great on the other side, that they need not insolently upbraid their Brethren with theirs. Let the side *that is free of Sin, cast the first Stone at the other*: Let us then ingenuously confess our Faults and Amend them; Let us no longer be such a Scandal and Reproach to Christianity and the Holy Ministry, as we have been by our Unnatural Dissentions and Divisions; Let us not continue to make good the too true saying, tho Barbarous Latin of one, *Homo homini Lupus, aut Sacerdos Sacerdoti Lupissimus*: Let us not so far Debase the Character of the Ministers of Jesus Christ as to become Tools to *State Factions*; Let us not seek our own things, but the things of Jesus Christ; Let us not seek always to establish our selves by Worldly Politicks, so unlike the Spirit of Jesus Christ.

Let us not bite and Devour one another, lest we be Consumed one of another; Let us put on (as the Elect of God) Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing one another, and Forgiving one another, even as Christ Forgave you, so

do ye, and above all, let us put on Charity, which is the Bond of Perfectness, and let the Peace of God Rule in our Hearts, to the which also we are called in one Body.

Let the Love of God once possess our Hearts, and that will send forth a Warmth and Spirit *to Enliven the dead Bones, that are now scattered and separated from one another, and Bone shall return to its Bone*, and we shall all be one Body: Let us do, as we would do to join two pieces of knotty Timber; not to think it sufficient to plain off the Knots and rugged places of the one, but of both the pieces, that they may be closely join'd: Let us not make the *Conditions of Communion* narrower than Jesus Christ has made them, but such only, as He, in the Holy Scripture, has declared in express Words to be necessary to Salvation, and not impose *our Systems*, and Interpretations on others, as Conditions of Communion: Let us not think to bind Pastors and People fast to our Party, by the Bonds of Covenants or Associations; for Christ will only have *a willing People*, and Love is a Law and Bond to it self.

Let us not be like the Scribes and Pharisees, busy *in making clean the outside of the Cup and Platter, while within Men are full of Extortion and Excess: But let us, after the Example of our Lord Jesus Christ, and according to His Doctrine and Practice, seek to cleanse that which is within, that the outside may be clean also.* Let us not employ our Tongues and Pens to raise Mens Passions against one another, and against their Superiors, but to teach them to War against themselves and their corrupt Inclinations: And let us all pray for the *Spirit of true Compunction and Penitence* for our great and heinous Sins, that we may be ashamed of our selves, and bring forth Works meet *for Repentance*, and for the Spirit *of Fervent Charity*, that may melt our Hearts into a Sincere and Brotherly Love.

If, in all this, I have said any thing that offends any of you, *Forgive me*; for such Sores cannot be heal'd without searching them, which gives some Pain; *and count me not your Enemy, because I tell you the Truth.*

POSTSCRIPT

For clearing the foregoing Paper from the Miſtakes of the Gentleman's Letter, *&c.*

THe *Aim* of the above written Paper was to give a clear, ſhort and juſt Repreſentation of the State of the Difference betwen thoſe of the *Epiſcopal* and *Presbyterian* Perſwaſion in this Kingdom, particularly with reſpect to the granting the firſt a *Toleration* and *Indulgence*; and, in the Opinion of many unprejudic'd and impartial Readers, it anſwered the Deſign. But they who read it with an *Evil Eye*, ſeek only what to carp at. The Gentleman, in the Second Edition of his Letter to a Member of Parliament concerning a Toleration, ſhews his Diſſatisfaction with a part of it, and I am ſorry it has mov'd his Wrath and his Paſſions, which it came to allay; he does well to tell us he is a Gentleman, for I ſhould not have known it by his Letter, and might have been wanting in the Reſpect due to his Quality. No Body needs be troubled to meet with hard Words and Reproaches after the Treatment our Lord and Maſter, and may we all *learn of Him who was Meek and Lowly in Heart, and we ſhall find Reſt to our Souls.*

That which offends the Gentleman, are ſome of the Grounds and Reaſons exhibited, why they cannot join in the preſent Presbyterian Communion, *Firſt*, Why the Miniſters judge, they cannot, with a good Conſcience, offer to be aſſum'd into a Share of the preſent Presbyterian Government: *Firſt, Becauſe it is a Church Government never before heard of, an Impority without a Paralel, Fifty Preſ-*

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bytetian Miniſters, and as many other Miniſters and Lay Elders, as they have or ſhall aſſume to them, having and exerciſing Eccleſiaſtical Power and Juriſdiction over all the reſt of the Miniſters of the Nation, and Lording it over their Brethren. To this he Anſwers, *It is the ſame Government now, that it was in 1692, when Mr.* Forbes *and Mr.* Irvin *preſented an Addreſs ſign'd by them, for themſelves, and the Dioceſs of* Aberdeen, *their Conſtituents, expreſſing a Willingneſs to ſubmit to the Presbyterian Government as by Law eſtabliſhed*, &c. The Queſtion is not about Matters of Fact, what ſome Men may have done, (as ſome ſupplicated at the very firſt to be received among them, and others afterwards, to their great Grief and the ſhortning of their Days,) but about Matter of Equity and Right. And every Man muſt be fully perſwaded in his own Mind, Mr. *Forbes* and Mr. *Irvin*, and the few of the Dioceſs of *Aberdeen*, who were their Conſtituents, (for it was not all of them,) can anſwer for themſelves. But what is that to the whole Body of the Epiſcopal Clergy in the Nation? And where is there any Evidences, that theſe were deſirous to be aſſum'd into a Share with them?

He ſays, *To pretend, that, in it, there is an Impurity without a Parallel, is both diſingenuous and ridiculous.* The plain Caſe is this, There are about a Thouſand Miniſters in the Nation, ſo many there were, or thereabouts, of the Epiſcopal Clergy legally and Eccleſiaſtically ſettled at the Revolution. *Fifty Presbyterian Miniſters*, with ſuch as they had or ſhould aſſume into a Share with them, take upon them the whole Eccleſiaſtical Power in the Nation; theſe only have a Right to ſit in Presbytries, Synods, and General Aſſemblies; theſe have Power to Judge and Cenſure all the Epiſcopal Miniſters of the Nation, but they have no Power to Judge them, nor to ſit with them in a Presbytry, Synod, or General Aſſembly, or to exerciſe the Power of the Keyes committed to the Paſtors by Jeſus Chriſt. Now here is a *Prelacy* of Paſtors above Paſtors, of Presbyters of the ſame Order with their Brethren above Presbyters, who muſt not ſo much as ſit with them to give Advice or Vote in any thing,

thing, but must humble themselves before their Venerable Presbytries, Committees, Commissions, and Assemblies. Now if it be disingenuous and ridiculous to say, that this is an *Imparity* without a Paralel, it no less, so to say, that Two and Three make Five.

Ay! *But this form of Government is now happily Establish'd by Law.* It cannot be denied, and the Episcopal Clergy must patiently bear with it, till it shall please God to move the Hearts of Her Majesty and of the High Court of Parliament to consider their Grievances, and therefore some of them have answered their Citations and appeared before them, for this Cause allenerly. But then I would know, whether they exercise this Power, as *Deputies* from the State, or as *Ministers* Authorised by Jesus Christ so to do. If the *first*, I have no more to say. If the *second*, I would entreat them to produce their Warrant from Jesus Christ, whereby he impowers them as Presbyters to meet and Judge other Presbyters, and to exercise the Power of the Keys, and forbids the other Presbyters and Pastors the exercise of this Power, is to offer to Meet and Judge them. Sure they must bring a new Gospel to Prove this.

Well! *But the Episcopal Ministers have Forfaulted this Right, by serving under Prelacy and so deserved to be deprived of it.* Pray what Warrand is there for depriving Ministers of the one half of their Pastoral Power, and not of the whole, if they committed a Fault that made them unworthy of the Pastoral Office? If 50 Ministers and as many as they think fit to join with them, may take upon them to deprive 1000 of the one half of their *Pastoral Power*, and Rule Authoritatively over them, because of some Faults they have committed, why may not much rather all the Ministers, because of the Divisions and Offences that fall out among them, think it fit and necessary to have some to precced over them and be their Watchmen, as they are Watchmen over the People; for it is easier to find a very few Wise and Good Men, than to find many such.

The Gentleman calls it an *Impudent Calumny*, to say they *Lord* it over the rest of the Ministers of the Nation; *For they never Libelled*

ed a Minister because he was Episcopal in his Perswasion, but Censur
them for Errors, Scandals, Negligences or *Disorders*, &c. If the
have assum'd a power that Christ has not given them, to usurp *Auth*
rity over their Brethren, then they Lord it ever them. Let then
not mistake me, I still grant them to be state Prelats, and that the
derive their Prelatick power from it. But then it is not the thin
for which our Presbyterian Prelats do Libel, Censure and Judg
their Brethren that makes the *Lording* over them; and the way of d
ing it, and the manner after which they treat them: St. *Paul* forbi
the Primitive and Apostolical Bishop *Timothy* to *receive an Accu*
sation against an Elder under Two or Three Witnesses, knowing of what m
ment the Reputation of a Pastor is; but the Presbyterian Prelats produc
infamous Libels against the poor Episcopal Ministers without any A
cuser, to which they must Answer; ; and tho for the most part the
was no Proof of them, yet they ly under the Obliquy and the Reproac
Faults pardonable in a Presbyterian Minister, are Heinous ones in t
other. A Presbyterian Professor needs not reach one Lesson all his Lif
time, but exercise the Youth with Homilies and common places, b
if an Episcopal one have only a few for one Year, he his worthy of
Deposition; so is an Episcopal Minister, if the Celebration of the Co
munion be omitted for one Year, but a Presbyterian Minister may om
it for Nine or Ten without a Reproof. Small matters of opinion
them are great Errors and dreadfull Heresies, and a Hue and Cry mu
be sent after them, without any care taken to Inform their Unde
standings or to reclaim them if in an Error, in the Spirit of Meekne
but Magisterially to Judge them, and to pronunce the Oracles agai
them, in as Dictator-like a manner as he does, who thinks he sits in t
infallible Chair. A Man dare not Preach upon these words: *Ye*
bought with a Price, therefore Glorifie God in your Souls and Bodies for both are H
but presently he is charg'd with Heresie, as teaching the Doctrine
Universal Redemption, Libels are forc'd against him, he is hurried fro
one Judicatory to another, put upon the Rack of answering all the
their Questions, and at last Depoled from his Ministry. Mr. *Graha*
Minister at *Dumfermling*, Mr. *Ard* one of *Torriburn*, Mr. *Monro* of *Dell*
some Ministers of late in *Ross*, and many more, are such instances
their Lording over their Brethren, that none but one of the Gentl
man's Forehead, will call this an impudent Calumny.

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The Gentleman thinks he has got a mighty advantage by it's being own'd that the *Ministers* of the Episcopal Perswasion, cannot Sign the *Westminster Confession*, as the Confession of their Faith for this, among other Reasons, *because it contains many Positions controverted among Protestant Divines, both of the same and different Communions*, and therefore he doubts not they are *Arminians*. *Capero*, *Amyrald*, *Daille*, and most of the Learned Protestants of *France*, would not have Sign'd all the Articles of the *Westminster Confession*, and yet were no *Arminians*. Nothing can be an Article of Faith in this Age that was not so in the Primitive Church. Their Creeds were shorter than ours, & their Hearts and Lives far better. *Knowledge puffeth up, but Charity edifieth*: To turn every Position controverted among Divines, into an Article, of Faith is a practice of the last and worst times, and not of the Primitive ones. To oblige People to Sign forms drawn up by Men as their Faith, is to *teach for Doctrines the Commandments of Men*, and to make them give them that Homage of their Understandings that is due to God only and to his infallible Word. And why have the Presbyterian Ministers laid aside the ancient positive *Confession* of the Kirk of *Scotland* Ratified by Law, and received into the Harmony of Confessions, and to which they were sworn by the National Covenant and Solemn League, and taken up with a New Confession in so many things differing from it, and which was never yet admitted into the Harmony of Confessions?

The Gentleman is mistaken in thinking, that it is said of the Episcopal Clergy, that they cannot in Conscience declare, that the *Kirk Government* is the only Government of the Church in this Kindom, established by Law. This they grant, but they cannot in Conscience declare, that this is the only Government that Christ hath established in his Church in this or any other Kingdom. And for his yeilding, that the Elders shall not judge of the soundness of Ministers *Doctrine in Judicatories*, they have as legal an Establishment for it as the Presbyterian Ministers, and so the Church cannot yeild it.

That they cannot preach in all things the Doctrine of the Presbyterians were too large a Theme now to enter upon, I shall give him one instance, they cannot Preach the Obligations of the National Covenant nor of the Solemn League, nor all the Doctrine that naturally flows from it, contain'd in the *Hind let Loose*; how the Pulpits in this place

Thundered against Mr. *Lorimer* (who was of Mr. *Baxter's* Education and principles, and had written against the *Antinomians*) was the Discourse of all the Nation.

He calls it impudent malice to say, *The Presbyterians have thrown out the Lord's Prayer out of their publick Devotion.* It is appointed that Uniformity of Worship be observed as its now exercised amongst the Presbyterians The general practice is made the Rule for Uniformity of Worship, and that this is the general practice of the Presbyterians thro' the Nation, and so a part of the Uniformity of Worship enjoyn'd to be observ'd may be said without impudence; I am glad we begin to hear again of their *Directory for Worship*, which for ought I know, has never been mentioned in a General Assembly since the Revolution, I hope they may be perswaded to order again the publick Reading of the Scriptures in order to the People, according to the rules of their Directory. I thought our Saviours commanding us when we Pray to say *Our Father*, &c. had been as good a Warrand for the use of that Divine Form of Prayer, as *David* and other Holy Men, their Penning of so many *Psalms* is a Warrand to sing Praises unto God in these Forms and these only. But for their niceness in Uniformity of Worship, there is a famous instance of one, who coming to receive the Communion from some Ministers of a great Name, and Kneeling to receive the same, he was taken up by the Minister, and then offered to receive it standing, the Minister set him down upon his Breech, before he would Administer it to him, that there might be an Uniformity. The Gentleman is in this place, and the Ministers are in *Aberdeen*, but it was not Acted there; for since their present happy Establishment, they have not found it expedient to Administer it there. I know not if this be one of the evidences given of the Peoples great readiness here to joyn with them.

That some have given in Writings declaring their Grief and Sorrow for having served under Prelacy, he grants, and that others have been rejected because they would not Sign the like Writing is equally true, Witness this very Year one Mr. *Morison* who had got a Call to *Ordenbuyll* in the Shire of *Bamff*, and was rejected by the Synod of *Aberdeen* for this sole Reason, that he would not Sign such a Writing, which another had done before him.

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He grants, that if any Presbyterian Minister did preach in the beginning of the Revolution thro' many parts of the Nation, that the *Gospel had not been preach'd to the People for Six and Twenty Years before*, it was an impudent Lie; but will have the Scribler to be reputed an impudent Liar for saying so. A Man may speak an Untruth, and not be an impudent Liar, if he really believe it to be so, and have grounds for it. Now there are Hundreds thro' the several parts of the Nation, who declare they heard them preach so; and therefore the Gentlemen, who found their Libels upon *open Voice* and *common Fame*, may spare such hard Words, where, if it were worth the while, Hundreds of Testimonies might be adduced.

The *Gentleman* calls it most absurd and ridiculous to say, that the *Presbyterian Ministers baptise into a particular Sect and Party and not into the Catholick Church, because they bind therein the Parents for themselves and their Infants, to the* Westminster *Confession, and to the Larger and Shorter Catechisms*, &c. And this, he says, strikes as much against all Churches: And he asks, if they be singular? And doth not every Church, saith he, take the same Engagements, with respect to the Form of sound Words they have adopted? This is a Mistake somewhat excuseable in a Lay-Gentleman, which sure in a Minister had been a very wilful Calumny against, for ought I know, all the Churches in the Christian World, the present *Scottish* Presbyterian only excepted.

In the Church of *England*, they bind the Person to be baptised, only *to renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all Covetous Desires of the same, and the Carnal Desires of the Flesh, so as not to be led by the same. They require their Belief of the Apostolick Creed, and their Promise obediently to keep Gods Holy Will and Commandments, and to walk in the same all the Days of their Life.* In the *French* Protestant Church they bind them to *instruct the Child in the Doctrine that is received among the People of God, as it is summarily comprehended in the Confession of Faith, to wit,* I believe in God, the Father Almighty, Maker of Heaven and Earth, &c. And make them promise to take Care to *instruct him in all the Doctrine, and generally in all that is contained in the Holy Scripture of the Old and New Testament, and that he receive it as the true Word of God come from Heaven. And to exhort him to live according to the Rule our Lord has given us in his Law, which is summarily comprised in these Two Points, That we love God with all our Heart, Soul, Strength and Mind, and our Neighbour as our selves. As also, that according to*

the Warnings he has given us by his Prophets and Apostles, this Child, denying himself and his own Lusts, do Dedicate and Consecrate himself to Glorify the Name of God, and of our Lord Jesus Christ, and to Edifie his Neighbours. Thus is it also as to the Form of Baptising in the *Dutch* and *Helvetian* Churches, and the Protestants of *Germany*. And these of the *Roman* Church, do not require the express Belief of their New Articles of Faith, as a Condition, of Initiation by Baptism into the *Catholick Church*; but keep only to the *Articles of the ancient Apostolick Creed*, and require them to *love God with all their Hearts, and their Neighbour as themselves.*

Now, why the present *Scots* Presbyterians should affect so extraordidary a Singularity, as to *Canton* themselves into a Sect distinct from the whole Catholick Church, and turn the Sacred Forms of Initiation into the *Catholick Church*, into an Initiation into their Party, is hard to determine. Sure they must have a mighty Opinion of the *Westminster Confession*, and *Larger and Shorter Catechisms*, that they will needs make them the Standards of *Christianity* to all of their Communion. They who have so little regard to the *Forms* of others, and of their Fathers, who they think were but in the Infancy of the Reformation, have most just Reason to review their own, (before they require of the People an Implicit Faith in them,) as not being yet *perfect Men in Christ Jesus*.

There are some Arts and Sciences which Men are said purposely to darken by affected Terms and Words of the Schools, that they may not be understood without the Instructions of their Masters, and Men may thereby be kept in a Dependence upon them; but the *Doctrine of Jesus Christ* is full of Simplicity, and to the Simple he gives Understanding, and therefore there cannot be a greater Disservice done to his Religion, than to turn it into a *School System* full of hard School Terms, and that System into a *Confession* and *Catechisms*, and to set these before the People for the Standard and the true Exposition of Christs Doctrine, which are much harder to be understood than the *Words of Christ* himself, and this Exposition needs Masters to make it intelligible, which can hardly be done with all their Explanations; but especially if these Standards want the most necessary and the most essential parts of Christs Doctrine, never shewing that the *End of the Commandment is Charity*; and that tho *we had all Knowledge, and have no Charity, it would profit us nothing*; and never inculcating this great *Duty of Loving God with all our Hearts, and our Neighbours as our selves*, but making mention of it once only most overly

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as the sum of the Decalogue, without explaining that as they do other things, and never once teaching us the great and necessary Means that Christ hath taught us for bringing us back to God, to wit, to follow *in all things, the example of our Lord and Master*, and after that Example to learn to *deny our selves, and take up our Cross*, and keeping out of such large Catechisms the Divine Laws and Commands of Jesus Christ contain'd in his Sermon on the Mount and elsewhere, thro the Gospels, which he has given for the rule of our Hearts and Lives, and if in the mean time the Ministers shall obtrude these Catechisms and Confession upon all as a Standard of the Christian Religion, and call Men by odious Names, that cannot own them for such, and study to make these men hateful to the People, Certainly such Ministers shew more of Zeal to keep up their Party, and the Reputation and Badges of it, than to promote the true Religion of Jesus Christ. It is well known how and after what manner that *Confession*, and those Catechisms were compos'd by a Sett of Ministers who were not delegated by the Church of which they were Members, but pick'd out by the then prevailing Partie in the state, and had not the liberty to name their own Praises, nor to consider what heads to treat of, but were limited as to both by the Men that called them together, who, to be sure, were not desirous to have the true and essential Doctrine and Laws of Jesus Christ plainly laid before them, while they were Acting in such an open contradiction to them under a Cover of being for the Cause of Christ; but to have such a Dark and obscure Scheme given them of his Religion as might flatter them in their opinion of being good Christians, while they were so far from his Laws, Life, and Spirit.

The Gentlemans Discourse about the Ministers, their Prayers, shews only the Wisdom of all the other *Churches* in the World, in taking care to have the *publick Prayers*, as well as the *Psalms* and Hymns in set Forms, and preventing thereby the Disturbance of the Peoples Devotion, by the impertinent Petitions of some Ministers.

The true occasion of what was said, as to their Excommunicating from the Lords Table, among other Sinners, all Men of *Predestinat Principles*, was the relation of a Person of known Integrity, who gave this for the reason why he could not Communicate with them, as having heard them do so, and among others gave an Instance of the Minister of his own Parish of *Covington*, and that of the Neighbouring Parish, and withall

al that the former made him who had been School-Master there, profess Repentance for it before the Congregation, before he admitted him. Others say it has been the practice of many of them to Excommunicate from the Lords Table all who took the Test, and have not Repented for it, which they of the former Principles, and who look upon it as Lawful, take for an Excision of them.

What is said of the prevailing Spirit among them, is as to many things in their Doctrine (and not of the former) which those of the *Episcopal Perswasion* can not look upon as the Doctrine of Jesus Christ, and particularly as to the Obligations of the Covenant, and the Solemn League, that they and their Posterity are bound by it.

The Argument he brings for removing all Scruples of joining with them; from what is said in the 18 Page of the Case, *&c.* concerning the Schism is not very Intelligible. *The Church Government by Bishops and Presbyters*, was peaceably Restored to this Church in the Year 1662. For several Years thereafter, the Presbyterian Ministers who did not comply with the Terms of Ministerial Communion, yet did not Separate from the publick Worship, nor yet the People of the same Perswasion. But some Years after, without a new provocation, they made a sudden actual *Schism*, and Separation, by which they miserably rent this Church, and disturbed the State. Upon a Revolution of civil Affairs, 'tis these Surviving Schismatical Ministers, with as many as they think fit to join with them, assume a Prelatical Power over all the Ministers of the Nation &c Therefore all ought to be in Communion with them, which is a Consequence that will not be readily granted. A Body needs not be troubled at the ill Names which the Gentleman bestows on others for none is more liberal of such, than he who best deserves them.

Thus the Grounds and Reasons for a Toleration to the Episcopal Clergy and People are good and valid, notwithstanding of what the Gentleman has said against them, and were he and his Friends of the Temper of the Man whose Life he says is so valuable, they would plead for it, instead of making such Clamours against it, yea they would plead for a well ordered Imparity and Subordination of Pastors in this Church like to that of the purest and primitive times of Christianity, and like to the Learned, and Reverend Arch-Bishop *Usher* his Model of it which the said Mr. *Baxter* did heartily approve of, as may be seen in his

his Life, Written by himself. But as some Conjurers are said to raise Spirits, which they cannot lay again. So some Men have been so earnest to Center all the Religious Zeal of the People, upon their Form of Government, their Forms of Confessions and Catechisms, and to bind them to them by Solemn Covenants, as to make them think themselves very good Christians when they are most Zealous for those, and to look upon them as overturning Religion if they should make the least change in them; and the evil Consequences of this Temper are unspeakable.

Let us not amuse the People with false Representations of Christianity, nor make them think they are good Christians, because they are fond of our Forms and Doctrine, our Systems, our Opinions, and our Party: But let us tell them the Truth as is in Christ Jesus, that we cannot be real Christians, without dying to self, and to this present World, and to things Temporal, and without being renewed in the Spirit, and Life of Jesus Christ. *And may we all learn to know the things that belong to our Peace, ere they be hid from our Eyes.*

Ex Epist. R. D. C. de Doctrina G. V.

— Ea est omnium Hominum Natura, ut non modo ad hilaritatem, sed maxime etiam ad quoslibet tristes animi affectus commoveri delectentur: — Hinc Concionatores, qui Auditores suos ad iram & odium in alios Homines excitant, præsertim in potentiores, quibus satis sua sponte infima sortis Homines solent invidere; vel in eos a quibus Religione dissentiunt, quamvis nihil egregii dicant, nihil boni, ac etiam statum Controversiæ de qua disputant nulli intelligant, modo tantum audacter, vehementer, copiose loquantur, & varias conviciorum phrases, humiles, ridiculas, inauditas orationi suæ adspergant, majori cum studio a devota plebe audiuntur, magis amantur, magis laudantur, quam alii multo eloquentiores, sed qui eam non tam ad alvena vitia odio habenda, quam ad propria emendenda adhortantur. Hi enim quod ipsi displicet, proponunt; illi vere tantum quod placet. Ac sane magnum est solatium turba non mala, sed imperita, quod possit aliquando pie commoveri, pie irasci, pie potentiores aspernari. Quicquid enim facit talium virorum suasu vel exemplo, id pium putat. — Ut etiam eorum vehementiam in concionando, & libertatem in Optimatibus reprehendendis, ab eximia Sanctitate, ac Prophetico quodam Zelo putet profisciscì — Et quicquid illi suadere valuerint, summo cum ardore semper exsequi est parata. An vero utile sit Reipublicæ tales Concionatores in ea versari, non meum est inquirere. — Non etiam examino an pium sit & humanum odisse aliquos Homines, propterea quod a nobis in Religione dissentiunt. Sed tantum affirmo ommem animi commotionem adiram, odium & rixas, quantumvis justa sit ejus causa, semper maxime noxiam esse illi ipsi, qui sic commovetur. Ita enim summa a Natura

ture comparatus, ut parvo usu magnam Proclivitatem ad prabendos assensus acquirat, & ubi vel semel se ad eram commoverit, passus est ob justam causam, hoc ipso multo paratior est ad alia vice ir ascendum. Audiunt Mulierculæ in Templo Virum quem sapientissimum & sanctissimum existimant, in alios Homines declamantem, disserentem, convicientem; rem de qua agit, ut plurimum, non intelligunt, nihilque melius habent, quam ut omnes ejus commotiones pio affectu imitentur, ipsique similes in se exhibent; unde fit ut postea domum reversæ, ob minimas quasque causas clamorem. Nec Viri meliorem inde fructum reportant, ii præsertim qui, cum ejusmodi ineptias cunque intelligentes, non possint non aliquando de ipso contendere cum familiaribus suis aliis Religioni addictis, & inde ad jurgia, inimicitias, imo quandoque etiam quidem vilioris sunt sortis ad vulnera devenitur. Addere em publica dissidia & bella ex talibus etiam causis posse oriri, eosque solere in bellis istis quam maxime pertinaces, qui talium Doctorum sapientiæ consili. eorum consilia sequuntur. Sed plures ejusmodi Concionatores non novi, nec ab uno aliquo tantum mali existimo esse metuendum, modo tamen ne multos habeat Discipulos sui similes, qui postea etiam contrahantur.

FINIS.

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